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has yet seen. Let every man, moreover, give his own faithful personal endeavors, and we deem it not too solemn to add, his earnest prayers to Heaven, and here upon these shores of promise, shall be reared up a community as pure and happy, as it shall be intelligent and enlightened.

ART. IV.—1. *The Constitution of the Reformed Society of Israelites, for promoting true Principles of Judaism according to its Purity and Spirit. Founded in Charleston, South Carolina, sixteenth of January, 1825.* Charleston. 1825. 8vo. pp. 16.

2. *A Discourse, delivered in Charleston, South Carolina, on the twentyfirst of November, 1825, before the Reformed Society of Israelites, for promoting true Principles of Judaism according to its Purity and Spirit, on their first Anniversary.* By ISAAC HARBY, a Member. Charleston. 1825. 8vo. pp. 40.

WE remember very few pamphlets of greater interest than these. It has, until lately, been supposed, that the minds of Israelites were so wedded to their religious peculiarities, as to be impenetrable to the spirit of innovation. Christians have been occasionally attracted by curiosity to the synagogue, and have observed in silence the singular rites and ceremonies, which are in practice there. But as long as there was so total a want of sympathy between the faiths of the two denominations, it was hardly thought worth while to animadvert upon the external modes of worship among the Jews, however uncouth and unreasonable they might appear. Little was it suspected, that in the bosom of that denomination itself, there were any who were so far surmounting the proverbial prejudices of their race, and so far imbibing the liberal spirit of the age, as to admit the possibility of improvement within their pale. Yet the publications before us are evidences of a spontaneous impulse towards a better state of things. The event, which they record, has been produced, neither by foreign nor internal violence or solicitation. What all the power and cruelty of all the potentates of Europe could never have wrung, by force or bribery,

from the persecuted remnant of Israel, is now taking place under the operation of far gentler circumstances.

Many of our readers are probably unacquainted with the existing mode of conducting the services in Jewish synagogues. We will just hint at a few of their most prominent peculiarities, which may be sufficient to illustrate the account and the extracts, that we shall presently borrow from the pamphlets whose titles are placed at the head of the article.

Upon entering one of these edifices on a Saturday, you behold the assembly seated or standing with their hats on, and generally wearing an air of much greater indifference, than is witnessed even among Christians, during the season of public devotion. The priest, with a few attendants, is stationed on a high enclosed platform in the centre of the floor. As an instance of the little interest, which is excited by the immediate business of the place, we recollect, that once, while we were fixing our attention on the intonations of the chanting priest, a highly respectable elder of the congregation arose and crossed the area, and taking his seat next us, began the discussion of a curious point of Hebrew phraseology; after which, he entered upon much more general conversation, leaving on our minds at last the impression of his being a polite and hospitable entertainer, rather than of what we know he really was, a devout fellow worshipper.

The whole of the liturgy is conducted in the Hebrew language, with the exception indeed of occasional portions, which, in some synagogues, it seems, are uttered in Spanish. This latter circumstance is considered an aggravated enormity by the new party for reform. These Spanish portions of the liturgy are employed only for a particular purpose, namely, to express the amount of *monies offered* for the benefit of the synagogue and its institutions, by the subscribing members; thus interrupting the prayers and worship with the fiscal concerns of the establishment, and that, too, in a language unknown to almost all present. Whether this is a practice in all synagogues, we are unable to say.

The ritual consists of readings and responses in a kind of chant, or recitative, enunciated frequently with great indistinctness and volubility, now sinking into a low murmur, and now rising into a kind of nervous and violent vociferation. All this, we should have been willing to confess, is necessarily ridiculous to none but those who are strangers to it, if we had not perceived by

the pamphlets under review, that it is regarded with mortification by many of those who have been, as it were, dyed in the very element of the system from their infancy and youth.

Owing to the rapidity of uttering the liturgy, it is generally finished in about three hours, though we are informed in an appendix to the 'Constitution of the Reformed Society of Israelites,' that if it were conducted with due solemnity, and in a slow, distinct, impressive tone, its length would certainly occupy the attention of the congregation from nine until two o'clock, if not later. During its repetition, the members of the congregation, except a few of the most devout, are seen coming in and going out of the synagogue at all times, and but a very slight check seems to be imposed upon the usual inclinations of the children. There is nothing in the shape of a discourse, or religious instruction of any kind, except, we believe, on a very few annual or occasional festivals. At these solemnities, some enlightened member of the body is called upon to deliver an appropriate English discourse.

We ought to remark, that that part of the liturgy, which consists in reading the portion of the laws, called the *Parasah*, is generally well read, devoutly, and emphatically. The rest of the service corresponds to the description given above.

In the hope of remedying these and other defects and improprieties, as they appeared to them, about a dozen members of the Hebrew congregation in Charleston, South Carolina, about a year since assembled and formed the Society, to which allusion has already been made. In two months, their number swelled to thirtyeight, and at the moment when we are writing, it exceeds fifty. Of the general character of the leading individuals, it may be sufficient to remark, that it is highly respectable. A petition was signed by fortyseven Israelites of Charleston, and presented to the vestry of the congregation. The following extracts will exhibit the principal objects of the memorialists.

“ Your memorialists seek no other end, than the future welfare and respectability of the nation. As members of the great family of Israel, they cannot consent to place before their children examples, which are only calculated to darken the mind, and withhold from the rising generation, the more rational means of worshipping the true God.

“ It is to this, therefore, your memorialists would, in the first place, invite the serious attention of your honorable body. By

causing the *Hasan*, or reader, to repeat in English, such part of the Hebrew prayers as may be deemed necessary, it is confidently believed, that the congregation, generally, would be more forcibly impressed with the necessity of divine worship, and the moral obligations, which they owe to themselves and their Creator; while such a course would lead to more decency and decorum during the time they are engaged in the performance of religious duties. It is not every one who has the means, and many have not the time, to acquire a knowledge of the Hebrew language, and consequently to become enlightened in the principles of Judaism. What, then, is the course pursued in all religious societies, for the purpose of disseminating the peculiar tenets of their faith among the poor and uninformed?

“The principles of their religion are expounded to them from the pulpit in language that they understand; for instance, in the Catholic, the German, and the French Protestant churches; by this means the ignorant part of mankind attend their places of worship with some profit to their morals, and even improvement to their minds; they return from them with hearts turned to piety, and with feelings elevated by their sacred character. In this consists the beauty of religion; when men are invoked by its divine spirit, to the practice of virtue and morality.”

“With regard to such parts of the service as it is desired should undergo this change, your memorialists would strenuously recommend, that the most solemn portions be retained, and everything superfluous excluded; and that the principal parts, and, if possible, all that is read in *Hebrew*, should also be read in *English* (that being the language of the country), so as to enable every member of the congregation fully to understand each part of the service. In submitting this article of our memorial to the consideration of your honorable body, your memorialists are well aware of the difficulties with which they must contend, before they will be enabled to accomplish this desirable end; but while they would respectfully invite the attention of your honorable body to this part of their memorial, they desire to rest the propriety and expediency of such a measure, solely upon the *reason* by which it may be maintained.”

“Your memorialists would next call the particular attention of your honorable body, to the absolute necessity of *abridging* the service generally. They have reflected seriously upon its present length, and are confident, that this is one of the principal causes why so much of it is hastily and improperly hurried over.”

“According to the present mode of reading the *Parasa*, (*Pentateuch*) it affords to the hearer neither instruction nor entertainment, unless he be competent to read, as well as *comprehend*,

the Hebrew language. But if, like all other ministers, our reader would make a chapter or verse the subject of an English discourse, once a week, at the expiration of the year the people would, at all events, know something of that religion, which at present they so little regard."

'The foregoing paragraphs express the principal objects asked for in the "Memorial," signed by fortyseven Israelites of Charleston; and which was rejected by the Vestry, without discussion, or the right of appeal!' *Appendix to the Discourse*, pp. 33, 34.

This petition being rejected, the memorialists proceeded to organize themselves into a more regular form, and drew up the 'Constitution' of their society.* Still further to develope their wishes and views, we here extract a few of the articles.

'As soon as this Society finds itself able, it will educate a youth or youths of the Jewish persuasion classically in the English, Latin, and Hebrew languages, so as to render him or them fully competent to perform divine service, not only with ability, learning, and dignity, but also according to the true spirit of Judaism, for which this Institution was formed; and in the meanwhile, this Society will adopt and support, as soon as practicable, any person so qualified for the sacred office.'

'It shall be the primary object of this Institution to devise ways and means, from time to time, of revising and altering such parts of our prevailing system of worship, as are inconsistent with the present enlightened state of society, and not in accordance with the Five Books of Moses and the Prophets.'

'There shall be annually elected from among the resident members a committee of five, entitled a Committee of Correspondence, for the purpose of conferring and corresponding, at all times, when it shall be deemed necessary by said Committee, or a majority thereof, with the several congregations, or respectable individuals, or sections of Jews throughout the United States, Europe, or elsewhere, as to any assistance or cooperation, which they may be disposed to afford this Society in its future operations.'

'Any Hebrew, having attained his seventeenth year, and desirous of becoming a member of this Society, shall make application by letter addressed to the president and members. *Constitution*, pp. 4, 5.

It appears from the foregoing extracts, that the standard of separation is not as yet actually raised. Should the society fail

* The society was incorporated at the last session of the South Carolina Legislature.

of effecting the reformation in the *synagogue*, which they have at heart, it is understood, that their purpose is, by making personal sacrifices, and by soliciting subscriptions, to erect a new temple in Charleston, and to worship God in the manner which their consciences approve. They still hope, however, to escape this painful alternative, and by patience and reasoning, to prevail with the constituted authority, as well as the majority of the congregation, so that they may acquiesce in a peaceable, and at least partial improvement. How far innovation will eventually go, when once positively begun, we are unable to conjecture. We have heard it vaguely suggested, beside other things, that the new reformers among the Jews, both in this country and in Europe, have it in contemplation to remove their Sabbath forward one day, so as to make it coincide with the day of rest of the Christian. But nothing of the kind is hinted at in the documents before us, nor does it come from any authentic source of information with which we are acquainted.

Wishing for some details of information to present to our readers, respecting the existing state of this interesting people, we applied for materials to the author of the Discourse under review. They were promptly and kindly furnished; but although they were intended as materials, and nothing more, we are persuaded the reader will be much more gratified with them in their original form, than if manufactured and moulded over anew by the reviewer's toil. We give them, therefore, as follows, with very slight modifications.

'The number of the Jews in the United States it is difficult to arrive at with any precision. Such are the influences of habit and time, that while in the *old world*, under innumerable exactions and disqualifications, there are *six millions* of Israelites, there are, in these happy United States, not more than *six thousand*. I arrive at this conclusion, rather from comparative corollaries, than from any given and accurate *data*. Neither Ramsay, Mellish, Morse, Bellamy, nor any other writer, pretending to *enumerate* various religious classes, has thrown one spark of light upon the subject. In the New England States there cannot be more than three or four hundred in all; in Pennsylvania, about that number; in New York, about nine hundred and fifty; in Virginia, about four hundred; in North Carolina, about four hundred; in South Carolina, about one thousand and two hundred; in Georgia, about four hundred; in Florida, thirty or forty; in Louisiana, about one hundred:

and making a large allowance for the scattered and unknown, I think six thousand the *maximum*.

‘Emigration is not so great now as it was formerly, except to New York. South Carolina had formerly the largest number of emigrant Israelites. Charleston alone had a congregation of six hundred. I think that Charleston has been stationary, in this respect, for the last twenty years, and that the city of New York certainly equals it, and soon will double it.

‘Men, who reflect, go anywhere in pursuit of happiness. The immediate ancestors of the most respectable Jews in these United States came, some for the purposes of commerce, others for the more noble love of liberty, and the majority for both. In Georgia and in South Carolina, several honorably bore arms in the revolutionary war. My maternal grandfather contributed pecuniary aid to South Carolina, and particularly to Charleston, when besieged by the British. My father in law was a brave grenadier in the regular American army, and fought and bled for the liberty he lived to enjoy, and to hand down to his children. Numerous instances of patriotism are recorded of such Israelites.

‘As to the descent of the Jews of the United States, they are principally German and English; though South Carolina has a portion of French and Portuguese. My ancestors came originally from Barbary, where my father’s father enjoyed a post of honor in the palace of the emperor of Morocco, that of Royal Lapidary. He fled to England, and married an Italian lady. My father left England for Jamaica before he was twenty years of age. He afterwards settled in Charleston, and I think I may say, was among the first to set an example to his Jewish brethren, of giving a liberal education to their children.

‘The synagogue in Charleston was built in 5555, *anno lucis* (Biblical, or rather Hebrew chronology, for both the Septuagint reckoning and the Newtonian differ from that of the Jews), corresponding to 1794 of the Christian era. The congregation had previously a small place of worship.* The society, which

* According to Dr Shecut’s Topography of Charleston, the Israelites assembled as a religious society in that city, some time in the year 1750. As soon as ten men could assemble (which the Hebrew law requires for public worship), they provided themselves with a place, as suitable as their then slender means could command. They have at present an elegant and spacious edifice.

belongs to the synagogue, is called *Kahl Kadosh Beth Eloim*, 'The religious society of the house of God.' *Kahl*, or 'Society,' is the name of every Hebrew congregation. The present number of subscribing members to the *Kahl Kadosh* is about seventy, making upwards of three hundred persons, who are entitled to the religious immunities of the synagogue. The Reformed Society have fifty members, making with their families upwards of two hundred dissenters. The Jews born in Carolina are mostly of our way of thinking on the subject of worship, and act from a tender regard for the opinions and feelings of their parents, in not joining the society.

'The principal points aimed at by the reformers, are order and decency in worship, harmony and beauty in chanting, the inculcation of morality and charitable sentiments upon individuals, and the promotion of piety towards the Deity. In these things, the Society believes, consist religion, virtue, and happiness; in these, the salvation of every rational and immortal being.

'Although in France the rich Jews, generally, have little or no religion, yet in Bourdeaux the Israelites have built a handsome temple, sing with taste and music, preserve great decency and order, and have a portion of the liturgy in French. I have not been able to ascertain whether they sit *covered* or not. But I perfectly recollect being told, by competent authority, that the worship was solemn, affecting, and engaging.

'In Germany, where the civil (Christian) authorities interposed to prohibit several exceptionable ceremonies and practices, it was done at the request of enlightened Israelites.'

It is now time to notice Mr Harby's Discourse. The author is honorably known in the fields of literature, having published a successful tragedy, entitled *Alberti*, of which the style is more than commonly chaste, and the structure betokens no small dramatic ability. He for some time edited, in an able and indefatigable manner, one of the four daily papers in Charleston; another being conducted also by a gentleman of the same religious denomination, distinguished for the solidity and extent of his views in political economy, and occasionally by the felicity of his literary criticisms. Mr Harby's discourse will much increase his reputation. It is conceived in a fine spirit, and executed in a manner altogether worthy of the occasion. There is a solemnity, and a conscientious fixedness and elevation of purpose, apparent in the author's views. He has all the ardor and confidence of a reformer, to whom obstacles are stimulants

rather than discouragements. Though, in the capacity of an Israelite, he betrays a becoming sympathetic indignation for the past sufferings of his brethren, yet he seems to feel, that the name of American is rather a more precious patronymic, than one of antique and foreign origin. Cherishing a bitter hatred against the cruel excesses of spurious Christianity, he still has the candor and discrimination to separate it from the genuine spirit and precepts of the gospel. His passion for Christian literature, and susceptibility to the beauty of true Christian feeling, have softened his hereditary prejudices, but not affected his hereditary principles. He is a firm 'Jew inwardly,' but is willing to accommodate the 'Jew outwardly' to the conciliatory, compensating, and sacrificing spirit of the age. Some extracts shall justify our encomiums.

The following are the professed objects of the new society.

'What is it we seek? The establishment of a new sect? No; never. Let other systems of religion split into a thousand schisms; let other modes of faith present to your eyes the motley scene at which philosophy may smile, and true piety must weep; brethren, instructed in a religion of mercy, warring against each other by the arm of flesh, and the weapons of theological pride. Let these examples of human error be seen in other religions; but it is the glory and test of the Jewish faith, that its followers worship ONE GOD; that when they raise their hands to veil their eyes, and repeat, "Hear, O Israel, the Lord our God, the Lord is ONE," they regard only the God of their fathers, the Lord of all creation, the supreme Jehovah. This be your boast, this be your bond of union.

'What is it, then, we ask of the Hebrew Vestry? The abolition of the ancient language and form of Jewish worship? Far from it. Those, who have thoughtlessly opposed our efforts, are well aware, that neither in the petition, which first convened this respectable assemblage of Israelites, nor in the constitution, which grew out of the rejection of that petition, unheard and uncanvassed, and which constitution stands at once the monument of your firmness and your moderation, was any such abolition contemplated. They well knew, that every prayer, every ceremony, calculated to add dignity to external worship, and warmth to true devotion, was the ardent wish of the members who compose your society. Our desire is to yield everything to the feelings of the truly pious Israelite; but to take away everything that might excite the disgust of the well informed Israelite. To throw away Rabbinical interpolations; to avoid useless repetitions; to read or chant with solemnity; to recite such portions of the Pentateuch and the prophets.

as custom and practice have appointed to be read in the *original Hebrew*; but to follow such selections with a translation in *English*, and a lecture or discourse upon the law, explanatory of its meaning, edifying to the young, gratifying to the old, and instructive to every age and every class of society. Is this abolishing our mode of *sacred* worship? Is this sapping the foundations of our venerable faith? No, my friends; this is stripping it of foreign and unseemly ceremonies; divesting it of rubbish, and beautifying that simple Doric column, that primeval order of architecture, which raises its plain but massy head amid the ruins of time, and the desolation of empires!’ *Discourse*, pp. 5—7.

The past character of modern Israelites is thus rapidly vindicated.

‘After the destruction of Jerusalem, our ancestors, though all political union was dissolved, were not unmindful of the promises of God, of the preservation of their name, their nation, and their religion. They still retained some patriarchs in Judea, and what they denominated Princes of the Captivity in the East. Wherever they were tolerated, they established colleges, and instituted various orders of learned men. They have mainly upheld and disseminated the beautiful institutions of Masonry, that universal link of brotherhood. Mindful of the word of God, and convinced of the unity of the Godhead, they have never been seduced from their allegiance to the supreme ONE. The manifold oppressions inflicted on their unprotected heads, have never caused them to apostatize [from] their religion. They exhibit the picture of a people scattered over the whole earth by the winds of heaven, divided from each other by interminable oceans and trackless deserts, yet preserving and venerating the religion, the customs, the antique simplicity, the language, and character of their ancestors, after a lapse of nearly eighteen hundred years!’

‘Did my limits permit, or my subject require it, my respected auditors, I might carry you with me over those inhospitable climes, those despotic countries trod by the bleeding feet of this selected race, in their pilgrimage through a hostile world. Even during such a recital, I might find subjects for your admiration. I might speak of their academies, and of their eminent men; of their mathematical knowledge; of those sages who have done more for the Jewish name, than all the power and conquests of antiquity; of their experiments in chemistry, which science they so materially advanced; not merely analytical chemistry, but what they pursued with the most ardent passion, synthetical chemistry, in which their combinations were so admirable, that many of the Jewish doctors fell under the suspicion of being pos-

sessed of the *grand arcanum*. This is the secret of the philosopher's stone, by which every metal is to be transmuted into gold. The elixir, by which this precious revolution is to be accomplished, was believed also to have the power of curing every disease (like some celestial julep), and to confer youth and immortality on the man who knew the *synthesis*, and who, cleansed by abstinence and prayer from every *terrene* incumbrance, would patiently watch for "*the flame which wrapped the sacred birth in the bed of purification.*" Such was the extravagance of credulity. A proof at once of the mingled admiration and awe, with which the vulgar regard extraordinary learning, or striking experiments.

'The Jews and Arabs, in the middle ages, became the physicians of Europe, and the confidants of princes. A Jewish physician has been charged with poisoning Charles the Bald; the king's death, however, is due to more royal hands. But Voltaire remarks, "What must have been the ignorance of Christendom at that period, when kings were obliged to send in search of physicians amongst the Jews and Arabs!"* And it may now be added, what might still have been the ignorance of Christendom, if the Jews and Arabs had refused to come!' pp. 17—19.

The following is at once eloquent and piquant.

'But a remnant has escaped. The celestial fire was not all extinguished. With what pride and pleasure must the happy few who composed our immediate forefathers; the happy few, who were sufficiently enlightened to leave oppression, and go in quest of liberty; with what indescribable sensations must these pilgrims of the world have hailed the dawn of freedom, as it illumined the Western horizon. Here they have found a refuge and a home; in this happy land, where nature is profuse in all that can administer to the physical wants and pleasures of her creatures; where, after a few years' residence, they enjoy the rights of men; and where the birthright of ourselves, their children, is equal liberty. Where is he that does not feel a glow of honest exultation, when he hears himself called an American? Who that does not offer praise and thanksgiving to Providence, for the contrast of what man *is* in these United States, and what he *is* under almost every other government? Thus appreciating, thus enjoying the natural and political blessings of our country, we are willing to repose in the belief, that America truly is the land of promise spoken of in our ancient Scriptures; that this is the region to which the children of Israel, if they are wise, will hasten to come. Not to some stony desert, or marshy island, or inhospitable clime, do we invite

* Voltaire, Hist. Gen. tom. i.

them. We point out no fixed spot for cultivation, or for peace. Let them, and the oppressed of all mankind, take their free choice. They leave behind no paradise, as did our first parents; they rather approach a garden of plenty and variety; where protection is above and around them; and whence the flaming sword of the cherubim has been withdrawn. Let them approach; in coming to America,

The world is all before them, where to choose
Their place of rest, and Providence their guide.

‘Let them select the city or the plain; the commerce beaten shores of the Atlantic, or the rich wilderness of nature, that spreads its prodigality throughout the West, presenting incitements to enterprise and stores of wealth, uncounted, unsurveyed, immeasurable.’ pp. 26—28.

The peroration is yet more elevated.

‘But, be the promised land what it may; whether new Jerusalem mean old Judea, renovated and blessed by the munificence of heaven; or whether, with Chrysostom, we take it to signify the city of God, happiness hereafter; yet are we contented, while we remain on earth in this temporal state, to live in America; to share the blessings of liberty; to partake of, and to add to her political happiness, her power, and her glory; to educate our children liberally; to make them useful, and enlightened, and honest citizens; to look upon our countrymen as brethren of the same happy family, worshipping the same God of the universe, though, perhaps, differing in forms and opinions. We are contented and happy thus to act, and we hope and trust we act rightly and virtuously, until the annunciation of the Messiah shall reunite us into one nation, offering with all mankind, in the name of the universal Father, our common sacrifice on one common altar. Whether that annunciation be made this hour, or thousands of ages hence, let us, in the name of that Being, who out of the depths heard the voice of his people, and brought them into salvation; that Being, who created all men for happiness, and light, and truth; let us, in his name, live in friendship with each other, and in charity with all mankind. In the words of him, whose powers of harmony could exorcise the evil spirit from men’s bosoms, “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the dew of Hermon, and the dew that descended upon the mountains of Zion; for there the LORD commanded the blessing, even life for evermore.”’ pp. 31, 32.

There is a display of not inappropriate learning in the notes.

and something of the same in the text. No part of the pamphlet appears to us liable to severe criticism. Perhaps there is a slight approach to mysticism on the subject of alchemy, and once or twice the style is a little more mounting, than suits our frigid northern taste. The author claims D'Israeli as an Israelite. His ancestors were such, but, if we are not mistaken, that prodigious book devourer is a decided advocate for the claims of Jesus of Nazareth.

It would be but fair to state, that Mr Harby's immediate opponents complain of him as wishing to expunge from the Jewish rituals a large portion of the Rabbinical contributions, which they contend are intrinsically valuable, besides being regarded as sacred, from long and reverent use. They further complain, that his party understand nothing of Hebrew, and so are unqualified to judge respecting the propriety or impropriety of any part of the ritual. This last conclusion may be true, but surely it only goes strongly to justify the demands of the reformers, to have the ritual translated, and employed in English. Then, if there be any beauty and merit in the Rabbinical illustrations, it would undoubtedly be perceived and appreciated, and cheerfully adopted.

After all, while our own habits and prejudices incline us to wish success to the new school of Jewish reform, we must not forget that there is something, which deserves our respect in the strenuous opposition it has to encounter. The existing institutions of this singular and interesting people are consecrated by tender and solemn associations of antiquity, and by affecting remembrances of the many sufferings, toils, and struggles of the Israelites of past ages. We do not wonder, that affection clings to those institutions as to the tabernacle, which accompanied the wanderers of old through the wilderness. But as the tabernacle itself was at length disused, and gave place to the glory, convenience, and beauty of the stationary temple, so we cannot but be persuaded, that the spirit of the age, like the voice of Jehovah, will gently and irresistibly convert the present synagogue, with its obsolete ceremonials, its unintelligible language, and its alleged unimpressive influences, into a more rational sanctuary, to which the understandings of ten thousands of votaries shall eagerly resort to be strengthened and enlightened, and their hearts to be warmed, consoled, and purified.
